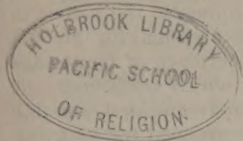


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The AMERICAN FRIEND

[AUGUST 31, 1950]



ESCAPE FROM FREEDOM THE WHOLE TRUTH

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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, headmaster-elect of Oakwood Friends School, Poughkeepsie, N. Y.

IV. Communion

In speaking of the levels of prayer and suggesting that each experience flows out of the experience of the previous level, the sketches in this series have followed a logical order which is not always psychologically accurate. At this point, where we are to think together about communion, that most intimate and glorious aspect of our relation to God, it is worth while first to note how the life of prayer is not neatly logical. Very often the order of our experience is entirely altered. One may well find himself thrust with sudden wonder into the Presence without any conscious preparation, only to have all the other riches of prayer tumble in profusion into the soul without the slightest respect for our schemes! Or possibly at some time of prayer one aspect alone of the total life may dominate the consciousness and be sufficient in itself for that occasion. Again, it happens to all of us that despite our earnest efforts to be in prayer and to follow all the guides which the ages have handed down to us to make the effort rewarding, we seem to be groping in a void with no response from God, no consolation of the spirit.

Does this mean that our attempts to develop orderly habits of the devotional life are misguided? There are those who feel that this is so, and that such a consideration as the one in which we have been engaged in these sketches is artificial, cramping the free and uncontrollable play of the spirit. There is a valid critique in this, of which we must be conscious frequently. There is no guarantee that God meekly and properly will behave according to our schemes and forms! On the other hand, there is no excuse for our failure to build them for Him to use as He sees fit.

SPIRIT VERSUS FORM?

It is a fundamental stratagem of the Dark Self to coax us to take an *either-or* stand here, with partisans of the two opinions ranged against each other. We are tempted either to stress form as necessary to spirit, or spirit as hostile to form. Should we not, rather, say that both are the necessary and inevitable components of the unity of divine-human experience? There seems to be no questions as to priority: spirit creates body, and body is true to its purpose only insofar as it serves spirit. But the spiritual requires a form through which to act. Surely the incarnation of God in Jesus Christ is superlative evidence for the need which the supreme values of eternity have for incorporation into the forms and patterns of human life. This fundamental con-

ception has important implications throughout the entire area of man's striving; but nowhere is it more clear than in the life of prayer that "the letter killeth, but the spirit giveth life"—to the letter! We are not to abandon our schemes and form of the devotional life, but we are to subordinate them to that for which they exist. Without them, the flow of spiritual reality would evaporate or be diffused and lost, if not actually destructive, as are floods where no channels and pipe-lines are ready, deep and big enough to carry them in their true course.

I hope this is sufficient reason, then, for the enterprise upon which we have been engaged. The spirit of God is by no means limited to the manner of our discussion, but the progressive process we have been outlining, to the extent to which it is an adequate mode of expression for eternal reality, will assure our devotional experience of long-range effectiveness. Grateful for that spirit which transcends our efforts to incorporate it, we here prepare the best possible forms which we have been able to comprehend for its transmission, always aware of their limitations and ready to alter them as understanding grows.

THE DARK NIGHT OF THE SOUL

What has been said will be of special help, perhaps, in considering a part of our religious experience which has been hinted at, and which is the direct opposite of the awareness of communion with the living God. The question might well be raised by anyone of us at one time or another, "Why, if it is proper to follow a definite pattern of spiritual discipline, should its faithful pursuit lead sometimes to complete emptiness, instead of the fullness of God?" I doubt if there is a single reader who has never come to the place of seemingly total unawareness rather than glorious awareness along the paths of prayer. Well, in this regard we are in a goodly company. Christians since the time of Christ have known what we are talking about, so that it has come to have a definite name, "the dark night of the soul." When Jesus cried, "My God, my God, why hast thou forsaken me," may we not imagine that even He went through it, proving to the hilt that God in the incarnation goes all the way in identification with our human struggle, to the very starkest degree?

I wonder if it is not just because our human forms of life, though necessary, are never sufficient for the final conveyance of the divine? They must continually be *growing*. Every growth requires a time of dying before the new may emerge. *The seed must fall into the dark ground and be emptied before fresh life may arise.* Communion with God is the Easter of human experience; it could not come this side of the Calvary of prayer, the soul's dark night.

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Editorials . . .

Escape from Freedom

MEN do not fight for freedom so much as for security. Indeed they do not want freedom—not utter freedom—for they are not yet prepared to use it. They use the word as a battle cry and they partly understand the meaning of it only because they know the relative difference between the degree of freedom which they have and the chained slavery that might be. Certainly that measure of freedom is worth preserving and enhancing as rapidly as men are able to understand and use it.

In *The Grand Inquisitor*, by Dostoevsky, Christ is depicted as coming to the streets of the city of Seville after 1500 years. Again he speaks to the needs of the people, raises a little girl from the dead and is immediately placed under arrest by the old Inquisitor who is daily burning heretics in defense of the Catholic Church. After sending Christ to prison, the old Inquisitor calls on Him, and, with Christ answering never a word, he proceeds to lecture Him on his “mistaken” notion of giving freedom to men. Here are some of the lines addressed to the silent Christ in his cell:

“For fifteen centuries we have been wrestling with Thy freedom . . . (Men) have brought their freedom to us and laid it humbly at our feet . . . Nothing has ever been more insupportable for a man and a human society than freedom . . .

“In the end they will lay their freedom at our feet, and say to us, ‘Make us your slaves, but feed us.’ They will understand themselves, at last, that freedom and bread enough for all are inconceivable . . .

“I tell Thee that man is tormented by no greater anxiety than to find someone quickly to whom he can hand over that gift of freedom with which the ill-fated creature is born . . . All that man seeks on earth . . . is someone to worship, someone to keep his conscience.”

The words of the Grand Inquisitor are a candid “close-up” picture of human rationalizing against the responsibilities of freedom. Men want freedom without responsibility and it can never be, for every added measure of freedom carries with it added responsibility, in direct ratio.

Even the old Inquisitor could see the self-deception in his arguments. His monologue carries its own refutation. The reader of his words knows that the silent Christ is right. He knows that there is a deep stir of freedom in the human heart—that a fundamental wrestling of the ages is with the nature and use of it.

In this, Christ speaks to the basic issue of the human struggle. The freedom that is in Christ is the level toward which civilizations move as they rise and fall, then rise again a bit higher. He sets a ferment in the human heart that will not be stilled and

forbids the handing of our responsibilities to a nation's capitol, to a church hierarchy, or to any totalitarian system.

This freedom does not mean anarchy, directed toward self-gratification, but a freedom that rests on the freedom of one's neighbors and that cannot truly be unless all men are free. Christ was not temporizing with the human problem. He gave it an eternal answer. “As you know and obey the truth,” He seems to say, “you shall be free.”

Though men fight for security more than for freedom, they shall have bread, clothing and shelter only in the measure that they become responsible men who, under God, love their neighbors. Little children are not starving today because we do not know how to raise food and transport it. They are hungry because men do not love one another and have not applied the love of God to human affairs.

Whatever patterns of mutual help—whether responsible capitalism, cooperatives or socialism—may be developed in a given age is a problem of importance, but the basic need is a free man, made free by divine love, one whose sense of responsibility, therefore, is made possible by his love for God and for his fellowmen.

Only they who love are free men!

The Whole Truth, Quakers!

IT has been our privilege to attend numerous conferences of Friends on peace, on worship, on service, on evangelism. Wherever Friends are assembled they are prone to quote the Quaker forebears—George Fox especially, to support a point of view. It is equally true in the writings of Friends. Choose two Friends with two generally differing points of view, ask them to write on the life and work of George Fox and they will come up with two differing reports. Curiously enough, both of them may be *correct* in what they report, but *incorrect* in giving the impression that he said nothing more of consequence.

In one conference, the statements of Fox which reflect a mystical point of view are abundant. In another, his statements of a doctrinal and conservative nature are quoted exclusively. More specifically, in one recent conference of Friends, the idea that there is “something of God in every man” was denied by some speakers as a deviation from George Fox.

A deviation? He and his contemporary Quakers declared their faith in the idea many times. It is on the record! We are not required to agree with the idea *because* Fox held it, but we are obligated to acknowledge that he *taught* it, in varied phrases. In yet another conference, the evangelical message and faith of Fox was well nigh overlooked and, by implication, almost denied. That George Fox was evangelical, both in faith and method, there is no doubt.

Likewise in printed expositions on the practices of Friends, whole areas of the Society of Friends are

sometimes ignored, as if they did not exist, or if existing, were but a small and inconsequential deviation from the main stream, though that "deviation" may represent three-fourths of the Friends in America.

Neither the forebears of the Quakers nor a simple or substantial majority can hold authority over the faith and practices of Friends, but we cannot "black out" whole areas of our diversities and at the same time retain our integrity. We can renounce the *ideas* of Fox, but we cannot renounce the *record* of those ideas—not if we are to be honest!

What Are We Fighting?

RHYS Davies, Member of Parliament and well known to many American Friends, in a recent speech to the House of Commons, distinguished between fighting aggression and fighting communism in the Korean action. He added, "I am positive in my own mind that America is fighting communism."

Is he correct? Is America, fundamentally and in spirit fighting communism, or opposing aggression? From a United Nations viewpoint the forces in Southern Korea are fighting against aggression with no

concern as to the political theory or system of the aggressors—a breach of international order has called for a form of police action. It is probably true that the United States is fighting against both. If our chief concern is to oppose communism, it can better be done by other means. Restraining or conquering communist military forces has some relation to the ultimate fate of communism, but not so much as do other methods. Communism is not basically a military force, but an idea, almost a religion. As such, it cannot be destroyed by military means.

If the United Nations and her forces are opposing aggression *only*, that is a motive with some logic which will be received by the nations as a move toward international order and decency. Fighting is the worst possible way to solve a problem, but if fighting has to be done, the reasons back of it have great importance.

Finally the seemingly innocent little question catches up with us—why? Why are we fighting? It is the answer to that question which finally undercuts or sustains the behavior of men and nations.

E. T. E.

On Being Vulnerable

By Douglas V. Steere

THERE is a moving story in the Old Testament which is familiar to us all. It is the account of how the Shunamite woman and her husband, feeling sorry for the prophet Elisha, who was always moving about and who had no dwelling of his own, resolved to fit up a little room in their house to be the prophet's own chamber. They furnished it with the exquisite minimum of simplicity: a bed, a stool, a candlestick and a table, and when the prophet appeared soon afterward, they took him and his servant and showed them the room, and then told Elisha that this was his to use as often and as long as he liked.

It is at this point that the story usually ends and we are all, as we should be, touched at the thoughtfulness and generosity of this good woman and her husband. But we should go on, for this is only a preface to the real story that is to come. The prophet is deeply moved by this act of knowing kindness to him and tries to repay it in some way. There are suggestions of speaking of the woman in high places but she modestly rejects these. Then Elisha is brought to see that the woman has no son, and that at her age there is no longer hope, and he promises her that she shall have a son. The woman is reluctant to let herself be opened again to this hope and begs the prophet not to raise such a thought in her unless he is serious that a son will be born who

Douglas Steere, well-known author and professor of Religion and Philosophy at Haverford College, is now on an American Friends Service Committee mission in Germany and Scandinavia. This article was written on the voyage en route.

will live to carry on the line. Elisha assures her that he means it, and goes away. In due time the son is born and grows almost to manhood. Then one day he goes to the harvest field to see his father and is stricken there and carried home and dies and is laid on the prophet's bed.

The mother and father are overwhelmed with grief, but the Mother can think of only one thing, the prophet's promise to her that the boy shall grow to manhood. She has her husband saddle an ass and sets out to hunt for Elisha. She finds him and his servant at the mountain where she seeks them and throws herself at Elisha's feet, telling him that her son is dead and begging him to come. Elisha then gives his staff to the servant and tells him to go on ahead and to lay the staff on the boy. The servant hurries away and finally reaches the house. He goes into the chamber and does as he is instructed, but the staff does not raise the boy from the dead.

Then Elisha and the Shunamite wo-

man arrive in due time and are met by the servant who bears the sad news that the staff has not been effective. Now Elisha enters the room with the boy and gives himself to ardent prayer. But the boy remains dead. Then Elisha lays his own body over the boy's body and breathes his own breath into the boy's nostrils and only then does the boy come to life. And Elisha restores him to the overjoyed parents.

The closing act of this drama in miniature can leave few of us untouched. For we are all of us eager to do generous things for others, and many of us think that we have done them again and again. But the test of whether we really care comes not in the open-hearted impulses of the opening act. Nor does it come in following this up by sending the staff — perhaps by a check or willingness to vote a new increment of taxation to enable an expert to carry out for us the following up of our good impulse. The philanthropic and social measures of our day that are so necessary but that are passed off readily through the opening of the purse are still within the confines of Act Two of this play. And when the staff is applied, the boy is still not raised from the dead. Act Three adds to the previous two movements the pouring out of prayer and nothing would seem to be a more costly and important step in inward caring than this

lifting up of the need of another to the Source that can supply all needs and that is continually pouring Himself out upon men. But in the Third Act, Elisha's prayer alone is still without the power to raise from the dead, even when it has been preceded by the application of the staff. A further step seems to be needed, a step that will somehow vindicate the integrity of the prayer, a step that will be costly enough to involve Elisha more deeply than he has ever been involved before. A step where he must become vulnerable, where breath, spirit, pneuma, life itself must go out of him into the boy, where he must decrease in order that the boy increase. And it is only as Act Four follows Acts One, Two and Three that the boy is restored alive to his parents.

A French writer speaks for us all when he has his character say, "I want to love, but I do not want to suffer." None of us wants to suffer. How desperately honest this writer has been in stating our condition. But to love redemptively and to place limits on our involvement, is there anything more absurd? Phillips Brooks says, "If you want to know the worth of a human soul, try to save one." When Matilda Wrede, the Finnish woman who did so much for prisoners in the early decades of this century, began her prison visiting, she was in her teens. The attention of the men had a certain fascination about it and she felt great satisfaction in the fulfillment of what she felt was her calling. But as the years went on and prisoners created, deceived, outwitted and failed her, the real test of her caring came to her. Only as she trusted them again and again and again and showed them that nothing they could do would shake her dogged faith in them did the fourth act renewals come. When she was old and worn in their service and her health broken, a group of the prisoners once sent her a token of their affection. It was a carving of an oak log with an axe-head imbedded in it that had a shattered handle. The log, explained their letter, was the hard heart of her Finnish prisoners, the axe head was the gospel love that Sister Matilda had driven deep into this log, and the shattered handle was Sister Matilda's bodily health that had been broken for them. "I want to love, but I do not want to suffer."

Abbe Huvelin once told Von Huegel that Jesus Christ did not redeem man by his fine sermon on the mount or by his beautiful and moving parables. Not even his own disciples were changed by these as is shown by their questions at the last supper. To change them, he had to suffer. He had himself to become vulnerable. And if God Himself can redeem man at no cheaper price, how can

(Continued on page 282)

A Visit to Guatemala

By Leslie D. Shaffer

Early this year Leslie and Blanche Shaffer went to Guatemala to visit Leslie's sister, Alice, who is working for United Nations Children's Emergency Fund in Central America. This account of his visit to the Friends Mission was written by Leslie Shaffer during his last illness, a few weeks before his death on May 30.

GUATEMALA is about the size of state of Ohio and has a little more than three million inhabitants. Sixty percent are Indians, the descendants of the ancient Mayas, the rest Ladinos, a mixture of Indian and Spanish blood; there are also eleven thousand foreign residents representing forty-five nationalities. On the day's journey by train from Puerto Barrios to Guatemala City we travelled through the fascination of the jungles in the lowland up to the mountains, to an altitude of five thousand feet, where we suddenly came upon the modern city of Guatemala, the capital of the "Land of Eternal Spring." Palm thatched huts surrounded by banana and orange trees, women washing the family clothes at the edge of the river, and barefoot children selling fruits and vegetables from baskets jauntily perched on their heads — those were the picturesque sights we enjoyed on this first journey.

We were able to spend one day at the Quaker Mission in Chiquimula, which is supported by California Yearly Meeting. When we rode over the steep, winding mountain roads in a small bus, we were grateful we did not have to make that journey on mule back as the first missionaries had to around 1900. Although I had often read about the mission work in Guatemala I had not visualized the pleasant white buildings of the mission compound. The girls school was started in 1909 with twenty-six students; in 1912 a boys school was opened. The combined enrollment now is about one hundred fifty. The beautiful tropical scenery is visible from every building; the simple dining room of the girls has thin screens instead of walls thus permitting a year round view of the mountains. The palm thatched chapel is surrounded with many bright flowering plants and trees; it seemed an ideal place of worship.

Berea is the name of the Bible Training School where young people come to study Bible, Church History and Theology. On Sundays these students often ride by mule back to the surrounding villages where they preach the Gospel. The students help to support themselves while in training, which gives them a combination of study, practical work and preaching.

Through the work of the missionaries, teachers and pastors, the mission is in touch with about four thousand Believers—that is the name used for the men and women who accept Christianity. On the streets we could tell the Believers from the others, for there was a happy, radiant expression on their faces; they had been freed from the fears and superstitions which rule the lives of so many. We saw hundreds of Indians who were making their annual pilgrimage to Esquipulas where they would pay homage to the figure of the Black Christ. They believe that special favors can be earned by prostrating their bodies or by crawling long distances on their knees with their forehead rubbing the ground. The missionaries' special concern is to free the Indians from such superstitions and to teach them a Christian way of life.

Once a year those who are in touch with the mission have an opportunity to attend the Annual Conference. Last year nearly a thousand were present. The gathering lasts for two weeks, the first week being what we would call Yearly Meeting when the pastors and leaders gather from the various Monthly Meetings. The other week combines a Workers' Institute, a Youth Convention, special children's work and evangelism. The meetings are held in a large tabernacle, so picturesque and different from the buildings in which most of us gather for Yearly Meeting. The tabernacle has no need for side walls but instead one can look out upon the broad green leaves of the banana trees growing all around.

We were not in Chiquimula many hours before we realized how varied and busy life is for the missionaries. We were greeted by Agnes Lund and her sons Chris and Jimmie—ten and eight years old. Herbert Lund and Matilda Haworth returned from the clinic in Jocotan, John Astleford and Winnie Brown also came back from some village in the distance. We were shown the various places of the mission activities in Chiquimula; besides the school buildings there is, on the village street, the little house which has been equipped to serve as a clinic, and just across the road, the printing shop where "The Harvester" is printed under the editorship of Matilda Haworth. This publication is the organ of the Friends Mission of Guatemala, North Western Salvador and Western Honduras. It has been a real satisfaction to have seen something of Friends work in Guatemala and one hopes that others will find the way to Chiquimula, and the time to visit the mission, "Los Amigos."

The Five Years Meeting

I. Some Historical Steps

In each issue of the AMERICAN FRIEND leading toward the sessions in October, a statement of facts and interpretation of the Five Years Meeting will appear.

During the sessions of the Five Years Meeting, October 19-25, the forty-eighth anniversary of this body will occur. The Five Years Meeting opened its first session October 22, 1902, in Indianapolis. It was called to order by Timothy Nicholson of Indiana and on the following day Edmund Stanley of Kansas was appointed as presiding clerk. Recording and reading clerks, as well as presiding clerks, have represented a wide range of Yearly Meetings in this body of Friends. Below are listed the clerks of each Five Years Meeting since its inception.

1902 — Edmund Stanley, Presiding Clerk (Kansas); Ellwood O. Ellis (Indiana); R. Esther Smith (California); Miles White, Jr., Treas. (Baltimore).

1907—James Wood, Presiding Clerk (New York); Lewis Lyndon Hobbs (North Carolina); Mabel H. Douglas (Oregon); Miles White, Jr., Treas. (Baltimore).

1912 — Joseph John Mills, Presiding Clerk (Indiana, 1912, California, 1917); Emma Spencer Townsend (Wilmington); Charles H. Woodman (New England); Francis A. Wright, Jr., Treas. (Kansas).

1917—Robert E. Pretlow, Presiding Clerk (Indiana, living in Seattle); Mary Mills (Wilmington); Levi T. Pennington (Oregon).

1922—John R. Cary, Presiding Clerk (Baltimore); Clara I. Cox (North Carolina); Ella M. Barrett (Western).

1927—W. O. Mendenhall, Presiding Clerk (Kansas); Alice Paige White (North Carolina); David E. Henley (California).

1935 — Rufus M. Jones, Presiding Clerk (New England); J. Hoge Ricks, Assistant Presiding Clerk (Baltimore); Albert L. Copeland (Western); Mary H. Terrell (Wilmington); Leslie D. Shaffer, Announcing Clerk (Indiana).

1940—Allen U. Tomlinson, Presiding Clerk (California); Lyra T. Wolkins (New England); Edgar H. Stranahan (Iowa); Seth B. Hinshaw (North Carolina).

1945 — Algie I. Newlin, Presiding Clerk (North Carolina); Cora M. Mattison (Iowa); Elizabeth L. Hazard (New York); Dean Gregory (Western).

The Yearly Meetings represented and sending delegates to the first official meeting in 1902 were: Baltimore, California, Indiana, Iowa, Kansas, New England, New York, North Carolina, Oregon, Western and Wilmington. Ohio

and Canada sent fraternal delegates. Visiting Friends were also present from London and Philadelphia Yearly Meetings. Nebraska Yearly Meeting was yet to be established (1908) by Iowa Yearly Meeting as a new member of the Five Years Meeting. Canada also joined in 1907.

Following the first sessions in Indianapolis, the Five Years Meeting has always convened in Richmond, Indiana. During a time of economic depression, the sessions were postponed from 1932 until 1935.

Preceding the formation of the Five Years Meeting, other unifying organizations came into existence and doubtless helped to turn the attention of the participating Yearly Meetings toward an organization with stated meetings and responsibilities.

EARLIER ORGANIZATIONS

In 1867, the Peace Association of Friends in America was formed. This doubtless had its incentive in part from the common sufferings and problems of Friends in refusing war training and war service. A conference on peace was held in Baltimore in 1866 with seven Yearly Meetings represented.

In 1869, the Associated Executive Committee of Friends on Indian Affairs came into existence as Friends were asked by President Grant to assume responsibility for the Indians on certain reservations.

In 1887, the first conference of Friends which, by succeeding conferences in 1892 and 1897, led to the formation of the Five Years Meeting, was held. It is clear that the deviations of certain groups of Friends from the traditional practices of Friends was the chief incentive for those meetings. The practice of water baptism and the Lord's Supper by a few Friends groups as well as a weakening peace testimony were chief concerns of this series of conferences and resulted in the writing and adopting of statements on faith

YOUR RESERVATIONS. PLEASE!

Friends who plan to attend the Five Years Meeting sessions October 19-25, and who are not making their own arrangements directly should write at once, indicating the number of persons and the accommodations desired. Due to the number attending, it will not be possible to find rooms near the East Main Street meetinghouse for everyone. Address: Hospitality Committee, Five Years Meeting, 101 South 8th, Richmond, Indiana.

and practices commonly known as the uniform Discipline.

As a result of scattered efforts in the area of foreign missions work, Friends concerned in that work were drawn together and the American Friends Board of Foreign Missions was created in 1894, becoming incorporated in 1901.

It was also in 1894 that *The Christian Worker* and *The Friends Review* were united to create *THE AMERICAN FRIEND*, under the leadership of Rufus M. Jones, its first editor. It was not till 1913 that the headquarters of the journal were moved from Philadelphia to Richmond and assumed a special service to the Five Years Meeting, S. Edgar Nicholson becoming the new editor.

All of these were incentives or visible steps toward the formation of the Five Years Meeting in 1902, and many of them entered into the very center of Five Years Meeting life and work.

(to be continued)

ON BEING VULNERABLE

(Continued from page 281)

we expect bargains in sharing in this redemptive service?

An American student who had worked all summer with Japanese students in a Japanese work camp was travelling back to Tokyo with them. As they had all settled comfortably in a compartment for the long night journey by train, the Japanese were told they must vacate at once as this compartment was reserved for members of the Allied nations only. The American student left with them and they sat in a crowded third class open carriage for the night. In the morning as they left the train, a Japanese said to the American, now we see that you really meant what you have said this summer. A Christian psychotherapist once told me that when he went down into hell with a patient in their search for a creative center that would hold, he himself never came out the same, that he always bore the scars of the involvement, that something in him was broken too.

The First and Second Acts that all of us are intimately familiar with and that mark our Christian profession and that we are glad for are good. But the maganimous impulses of our time seem as incapable of being roused by such righteous gestures as the son of the Shunamite woman. And those around us who secretly long for the way of redemption must long in vain if there are no more convincing witnesses to it than are to be found in these opening acts. But the Third and finally the Fourth Acts can speak to our day as they have spoken to every day in history. Blessed are the vulnerable for they shall be broken and shall break open the heart of the world.

VISITATION IN WILMINGTON YEARLY MEETING

"What is so rare as a day in June?" The question seemed an appropriate one to consider as I journeyed from Indiana into Ohio to visit among Friends in Wilmington Yearly Meeting, during the first 20 days of that month of many flowers and early fruits.

Wilmington College, my first port of call, was preparing for its annual Commencement Day and I had the privilege of seeing a class of some one hundred sixty-four receive their diplomas; Clyde A. Milner, President of Guilford College, North Carolina, a former resident of the Buckeye state and an alumnus of Wilmington College, delivered the commencement address.

Wilmington Yearly Meeting is composed largely of rural meetings in good farming communities. The quality of crop and stock demonstrated the ability of Friends to select fertile soil on which to settle, as also their ability to cultivate it successfully. "Pigs in clover," is not just a saying in Ohio. The pigs are literally up to their eyes in emerald pastures.

Since my home church is Spring Valley, California, I was interested in visiting Friends in Spring Valley, Ohio, accompanied by Lee Partington, the minister of the meeting. Most of the Friends meetings in Wilmington Yearly Meeting are located in South-west Ohio and are fairly close together. Visits were therefore comfortably made to New Burlington, Harveysburg, Xenia, Westboro, Centerfield, Leesburg, Caesar's Creek, Fall Creek, Dover, Fairview, Jamestown and Wilmington. The consciousness that I was among Friends in every centre, with all the loving hospitality that the term implies, made each day with its new contacts, a glad one.

Accompanying David O. Stanfield, their energetic young Executive Secretary, a visit was made to Londonderry, a centre somewhat distant from the other meetings above mentioned. The name of the town as also its citizens had a special attraction for the Irish visitor. The value of a summer camp for their youth and other groups in the Yearly Meeting, has impressed the Friends in this area and a beautiful site is accordingly being developed on the shores of Lake Cowan near Wilmington.

Visiting under the auspices of the Committee on Evangelism and Outreach of the Five Year's Meeting, it was gratifying to note that in Wilmington as in the other Yearly Meetings previously visited, there was a definite desire evidenced to strengthen the evangelical ministry of the church. The coming sessions of the Five Year's Meeting in Oc-

tober will undoubtedly find many Friends from many places ready and eager to Advance with Christ in the field of Evangelism.

Climaxing my sojourn in Wilmington Yearly Meeting was the privilege of visiting, with David Stanfield, the Friends centres in Tennessee. We travelled the mountain trails to Oak Grove, Farris Chapel, Three Points and Rafter Chapel, holding services at the first and last of these outposts mentioned. New brick buildings in attractive hillside settings make our work in these parts under the care of the American Friends Board of Missions a source of much satisfaction. Even greater satisfaction is felt in noting the attitude of the people toward the Christian ministry of Friends and the agricultural aid rendered by Charles Scott and family on the model farm. We were entertained in a Farris Chapel home where our hostess, like the worthy woman of Proverbs thirty-one, believed in rising while it is yet night and making meat for her household. We were expected to be up and ready to partake thereof at 5:30 a.m. We were.

The final week-end gave opportunity for a visit to Lost Creek, Friendsville and Knoxville meetings. Friendsville folks are apparently united in feeling that there is still a place of service for Friendsville Academy and are accordingly giving that institution their generous support.

I went to Wilmington Yearly Meeting as a newcomer and stranger, never having visited that area of Quakerdom before. I came away with the joy and satisfaction of having made many new friends, together with a vision of friendly service in many quiet centers bearing rich fruit.

R. ERNEST LAMB

REMEMBER

September 24 - October 1

Christian Education Week

Theme: Religious Teaching—Vital
to the Nation

For an outline of a program of activities for this important work, consult your Christian Education Bulletin. If you do not have one, send to the Board on Christian Education of the Five Years Meeting, 101 South 8th, Richmond, Indiana.

There are fourteen Displaced Persons' families, sponsored by Friends, now in the United States. They have adjusted to their new surroundings with remarkable satisfaction. Amendments to the Displaced Persons Act of 1948 will make it possible for more D. P.'s to come to America.

YOUNG FRIENDS RETREAT HELD AT BIEVRES, FRANCE

Thirty Young Friends from Denmark, England, France, Germany, Holland, Sweden, Switzerland, and the United States participated in an international retreat planned by the French Young Friends, at Bievres, near Paris, from July 23-30. Fred Tritton from England, and Suzanne Rete and Marie Louise Schaub from France assisted as concerned older Friends. Individuals went to the retreat to share together their prayers, thoughts, and their particular problems of a religious, human or social nature, rather than as representatives of their groups.

The first four days were spent in getting acquainted, manual work, presentation of special concerns and meetings for worship. To preserve the spirit of a retreat, discussion following the addresses was kept to a minimum.

The three days from Wednesday morning through Friday evening were devoted to meditation and prayer in the atmosphere of a sustained meeting for worship. Conversation was reduced to the minimum necessary for group living; and those who felt the need to talk were able to withdraw temporarily. Each day the group discussed the program of the retreat in a brief meeting, listened to addresses by concerned Friends, and did two hours of manual work. One evening was devoted to a program of appropriate music.

A detailed report based on the daily log will be distributed among young Friends. It was felt that the three days of silence had been valuable for the individual's search for the guidance and comfort of the Inner Light. The retreat ended with the sense of a deep spiritual fellowship.

English and French were used with several Young Friends serving as translators. Paul Deodato, chairman of the organizing committee, served as clerk.

A conference to be sponsored by the English Young Friends at Oxford preceding the Friends World Conference in 1952 was tentatively announced. This would be for one hundred Young Friends with emphasis on people eighteen to twenty-four years of age. The part of Young Friends in the World Conference was discussed.

Americans attending the retreat were Herbert Jehla, a professor at a mid-western university; Joanne Benton Rudnytsky, from Geneva, formerly from Mt. Holly, New Jersey; Alice Morse from Dover, New Hampshire; Virginia Towle, from Massachusetts; and Gladys Dupstadt from Detroit, Michigan.

GLADYS DUPPSTADT
(Detroit Friends Meeting)

NEW YORK YEARLY MEETING

The two New York Yearly Meetings have been drawn into such close and helpful fellowship during the past three years that when it was decided to hold separate sessions this year, the recommendation was included in the minute to plan a joint conference to precede the Yearly Meeting at Silver Bay. "Meeting and Home Work Together" was the theme of this conference, held July 28-30. Harold Chance, Secretary of Peace and Service of the American Friends Service Committee, and L. Foster Wood, Secretary of the Commission on Marriage and the Home of the Federal Council of Churches, were the main speakers. In the closing evening sessions, Harold Chance drew into focus the various lines of thought which had been discussed and combined with them his own reflections and message. We should ever carry a vision of what our lives and meetings may become as we endeavor to live out the principles and testimonies of Friends. As we exemplify these concerns and beliefs, the Society of Friends may have an increasingly important influence in the affairs of our communities and our world.

Under such auspicious conditions New York Yearly Meeting, with Five Years Meeting affiliation, opened its business sessions. Because of the shortened time, the schedule was closely packed, but even so the genial atmosphere of Silver Bay gave opportunity for fellowship around the tables in the dining-room, in the comfortable chairs along the porch, in the refreshing water or on the sandy beach, and in the gay unofficial after-meeting sessions at the store.

Visitors to Yearly Meeting were Ingrid af Strom of Sweden, Thomas and

Eliza Foulke, recently returned from Japan, J. Barnard Walton of Philadelphia, Thomas and Esther Jones of Earlham College, Lloyd Bailey of Washington, D. C., Harold Chance, W. Merton Scott, Executive Secretary of the Peace Board of the Five Years Meeting, and Russell Branson and his family of Guilford, North Carolina. Many members of the New York General Conference Yearly Meeting remained for all or part of the sessions.

Elizabeth Hazard spoke from her extensive knowledge on the State of Society and gave an intimate picture of the "meetings to be gathered." Eleanor Taber who had searched the minutes of the past twenty-five years revealed in an interesting way the trends in the statistics of the Yearly Meeting. Levinus Painter and a panel of six Friends who represented different sections and types of meetings suggested ways to make our centers more effective in Christian experience. William Clark, recently appointed principal of Oakwood School, brought a stirring interpretation of Friends' belief in the infinite worth of the individual.

The New York Quarterly Meeting called for consideration of the evils resulting from the wide-spread gambling. The Yearly Meeting "united in requesting the Clerk to communicate its concern to the American Friends Service Committee that at the earliest possible time it arrange for a conference of Friends to consider what specific work of service might be developed as a means of providing a way for those of all ages, male or female, to demonstrate a practical, positive and constructive program as opposed to the way of war and preparation for war."

The long term of Elizabeth Hazard as

the faithful versatile field secretary came to an end with these sessions. The Yearly Meeting expressed its warm appreciation for her invaluable service. George A. Badgley is assuming the duties of field secretary.

RUTH E. CRAIG

FEDERAL COUNCIL ATTACKS GAMBLING

The following statement is issued by the Executive Committee of the Federal Council of Churches at a time when the nation is being alerted to the widespread evil of gambling.

"The conscience of the nation is challenged by the disclosure of the extent to which gambling has become a commercial enterprise on a national scale. It is also becoming clear that there is a connection between organized gambling and crime. We affirm again our vigorous opposition to gambling as an insidious menace both to personal character and to social morality. By encouraging the idea of getting something for nothing, of securing monetary return without rendering any service, gambling tends to undermine basic ideals of honesty and public welfare."

"It is only in beholding and loving God that we can learn forgetfulness of self, measure duly the nothingness which has dazzled us, and accustom ourselves thankfully to decrease beneath that great Majesty which absorbs all things. Love God and you will be humble; love God and you will throw off the love of self; love God and you will love all that He gives you to love for love of Him."

Fenelon

TRAVEL

I've seen the Taj Mahal gleam in the moonlight;
Great caravans of camels cross the sands;
The distant beauty of clear, blue horizons
Above the scenes in many far-off lands.

I've seen white sails of ships upon the oceans,
That disappeared beyond the waters' rim;
I've watched the purple twilight blend its shadows
Into a city's buildings, pale and dim.

I've seen the crests of mountains, rearing upward,
To lose themselves in clouds of misty white;
Long trains that chugged and puffed on smooth rails,
shining,
Their whistles shrill across the lonesome night.

I've seen the flight of planes through cloudless ether
Above slow, tawny rivers far below;
I've followed birds upon their journeys southward;
And shivered in the arctic ice and snow.

All these I've seen and known and you may wonder
How mother of ten could travel far away . . .
But all of these my eyes beheld with pleasure
From travel-logs that came by mail today!

SHEILA STINSON

THE ENGINEER

At night when great trains hurtle by
Their whistles sound an eerie cry;
Like banshees flying through the gloom,
Toward some distant waiting doom.

The monster hurries down the track
And other monsters hurry back;
A flare of lights, a cloud of smoke,
The passing of a beast that spoke.

Yet those who sleep feel sure that they
Will live to see the light of day,
And trust the man whose steady hand
Holds train and throttle at command.

SHEILA STINSON

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

FROM THE FRIENDS GIRLS SCHOOL AT RAMALLAH

BY MILDRED E. WHITE

Mildred E. White, an Indiana Friend, has been at Ramallah since 1922. She is the Education Secretary of the Board of Missions. Her address is Friends Girls School, Ramallah, Amman, Jordan.

Exams are over and marks made out. We had the Baccalaureate service on Sunday, July 2, in the auditorium, and Commencement exercises on Monday, July 3, also in the auditorium, of course. We spent the Glorious Fourth discussing promotions of pupils with the staff gathered in consultation. I felt sure that the Glorious Fourth was not so gay and abandoned in America, either, as in former years; for we know something about the war scare over there, and have been feeling very anxious.

Our news is so second-hand and so late here that we do not know what to think, and whether the danger is really imminent. It just seems impossible to believe that the great, black cloud may be drifting over us again. I am so eager for letters which will give us a true picture of what is going on in international affairs as regards our dear country.

You should see how anxiously every one here talks about the danger. Right here there is no eagerness for communism at all, but you hear many people say that another World War would be better for the people of former Palestine, as it might mean some kind of reshuffling that would be more tolerable for the displaced Arabs than the present hopeless dead-end.

The people are as sensitive as a burned finger when anything threatens the already toppling financial structure. Money tightens, prices jump up, and suddenly nobody will give credit or lend money or pay debts. The news sometimes will get better and things ease up a trifle. Then Mr. Churchill announces to the world that he does not believe there is to be a third world war soon and prices on certain things go down a little. Just now, when we need to have a few new desks made to accommodate our proposed Fourth Secondary Class, the price of wood has soared out of sight, and we are hesitating. A school trying to thrive is like a young tree in a garden full of goats.

We have pulled through the year without a deficit and are trying to plan for next year as well as we can. My thoughts keep turning to the big-hearted

people of America who have been trying to help the misery of the world and find a way of world peace. How can they keep on giving if they have to face a new war? The responsibility we have is frightening. By "we" I mean our United States.

We had a fine Commencement program. The speaker was Pastor Schneller, the head of the famous old school for orphans founded by the German Lutherans. His talk was fine. The Lutherans are opening their schools for orphans again, in Baitjallah, as their fine old properties are in Israeli and it seems extremely unlikely that they will get any compensation for them. They are still hoping for some, some day. The pastor spoke about Christian faith and idealism and the spirit of service.

Our Friends Girls School choir sang very well. One of the boys read an essay he had written. We were all pleased with his subject. Instead of politics or nationalism, he chose friendship, bringing in world friendship and friendship with God. His thoughts were a school boy's thoughts, expressed in a school boy's style, but the spirit was fine. He had a paragraph about how grateful the graduates should be that they could be among the few who did not have their school life cut short after the elementary school. He spoke beautifully about the Friends' schools and thanked them for what they had done through the difficulties. One of our girls played a piano solo. Willard Jones and I read reports of the school year to the parents and friends present. The American Consul-General presented the diplomas. There were twenty-four girls and eighteen boys graduating.

* * * *

With our graduation exercise, the Friends Girls School is completing the sixty-first year since its founding. It closed the academic year with two hundred sixteen pupils. A study of the personnel of the school body shows that the usefulness of the institution has been by no means confined to the local communities. Of the two hundred sixteen pupils, one hundred twenty-nine are from Ramallah and El Bireh, that is, from families who were living here before the recent war. Eighty-seven are the children of temporary residents here, people who have been uprooted from their homes and normal business life and who have come to Ramallah for temporary residence. These eighty-seven children represent a large variety

of schools, scattered all over former Palestine. It is a tribute to these pupils, and to their parents, too, that in most cases their adjustment to a new environment has been satisfactory.

A number of girls who were with us a few months ago are now in schools in various parts of the United States. It is evident from many letters and reports that the English courses and the general atmosphere of our school have been of tremendous value to those girls who have emigrated to America. They are having encouraging success in American schools, in making both scholastic and social adjustments. The school is trying to face the need for emphasis on the English language which is important for girls going to America to study. At the same time we must maintain a steady loyalty to the Arabic language and culture. The task demands loyalty not divided, but doubled, on the part of the staff.

The regular academic life of the school has been enriched by extracurricular activities. The choir supplied music for various school functions and broadcast a program of songs. A lively literary society has been a source of pleasure and profit to the whole school. A Girl Reserve club has helped the students to develop in body, mind, and spirit.

The golden thread running through the whole pattern of school life must needs be that of character training. To this phase of our responsibility the staff have given much time and thought. We have had some disappointments, of course, but we have had encouraging results, too. Whatever measure of success we have had in character development has been because of the cooperation of good parents. We are grateful for this, and we ask for the same support in the future as we have had in the past.

What are the values which *must* endure, no matter what material changes and reverses may come to us? I am sure we would all say that there are certain things we must never give up. Some of these are such essential character qualities as honesty and truth, fairness and consideration of the rights of others, the ability to carry responsibility, the spirit of mercy toward the weak, a love for the beauty in creation, the spirit of reverence and obedience to God. These are the things which we as a school care most about. They are intangible values. They cannot be computed in figures or graded like an arithmetic examination paper. Yet, when we look about us at the wrongs of human society we can see that suffering always results wherever man breaks down in some one of these character qualities.

Suggestions For Good Reading

Reviews of Recent Books

The Christian Response to the Atomic Crisis, by Edward Leroy Long, Jr., Westminster Press, \$2.00.

This small book contains a wealth of basic thinking for Christians as they face the present-day situation. It is divided into three parts: Our Involvement, meaning our sharing in the guilt of the world and for evil; Our Vocation, meaning our call to Christian obedience; and Part III, Our Security, meaning our security lies not just within history and the world as we know it but also outside of history in God. It is especially helpful because the author remembers always that he is primarily a Christian exploring the problems posed for mankind by the atomic age. There are many who may not share his distinction between political pacifism and vocational pacifism, though his case is logical and well thought out. He produces many fine statements such as, "The cross is God's act. Faith is man's response. Neither by itself is redemptive." In another place he has spoken concerning this distinction above-mentioned and comes to this conclusion: "Pacifism is perhaps the most sensitive Christian position in the immediate situation, and probably the only Christian position in the ultimate issue." Again, we find him saying, "An act is justified in the final sense, not because it can be defended as workable, but because it is an expression of devotion to a divine Master."

The author does not hold out any Pollyanna optimism about the world or men or the future, but with a real sense of God's presence in history and the power of redemption he declares that Christianity can make a response to the atomic crisis because Christian faith takes history seriously. Again, Christianity can furnish a relevant response to the atomic crisis because it is an ethical religion and because it recognizes the depth of human sin, but, "The Christian response to the atomic crisis is most creative because Christianity does not take history absolutely. The Christian will not seek to save his life at the price of his soul's integrity." Our hearts need to be reminded of the basic truths which are herein stated for us again in order to maintain our sensitivity and balance in the midst of the propaganda and forces which beat upon us from the newspapers and radio during these days. This book is indeed helpful.

WM. MERTON SCOTT

A thought once awakened does not again slumber. Thomas Carlyle

Fellowships of Concern. A Manual on the Cell Group Process, by Harvey Seifert; Abingdon-Cokesbury, 1950.

Harvey Seifert has prepared a manual for helping those who are eager to get on with the organization of cell groups in churches, youth organizations, peace fellowships and movements for social reform. He has put together much of what has been written on the subject and has done it in the compass of something less than a hundred pages. The strongest sections deal with the characteristics of the cell and what he calls "The Procedures of Fellowship." Both of these chapters will be most useful to those who would get on with this ancient, but perennially new, form of clotting men and women who want to yield themselves more effectively to some goal and to experience the warming, encouraging, strengthening bond of fellowship which the orthodox middle class church has not adequately provided in our time. The book is equipped with a most helpful bibliography.

Throughout it is most humble in making no pretension to setting forth anything new. One may wish that the author had felt free to explore some new territory in this field and to share his findings, for we have threshed out the first phase of this approach and need now to be led into deeper waters. One hopes that from this able author we may soon have some depth soundings of his own, but meanwhile all who care for this turn of spiritual nurture will be grateful to him for what he has done.

DOUGLAS V. STEERE

A Mighty Fortress, by Ernest Fremont Title; Harper Brothers, 179 pages, price \$2.50.

In his preface to this collection of sermons, Paul Hutchinson writes, "When a preacher appears who can, with a boldness born of his own experience, with a persuasion out of wide-ranging knowledge, with a comprehensive compassion and with the ardor of an all-possessing loyalty, present the eternal gospel in terms which speak to our condition, he will not lack for a hearing or following. He may be opposed, but he will not be neglected. He will know discouragement and what looks like defeat, but he will be heeded. He will make the Christian pulpit once more a place to which distracted men turn for leading."

A Mighty Fortress is a book of sermons collected as a memorial for just such a preacher—Ernest Fremont Title. He was threatened with expulsion from his Evanston Church, he was ac-

cused of being unpatriotic; but he was fearless, loyal to his convictions, and he persistently refused to render to Caesar what he thought belonged to God. These sermons are a tonic for these times.

WILLIAM J. REAGAN

Is God in History by Gerald Heard, Harper and Brothers, 269 pp, \$3.

For Gerald Heard, God is neither a mere working assumption for human faith nor is he "no more than a statistical probability." People of faith, who at the same time are open to all that science can say, will relish this feast of wholesome thought. Its scientific reference is to recorded life and experience, particularly as viewed *objectively* in the written record. There is a deep, exhilarating vitality in Gerald Heard that partakes both of external observation and of inner experience.

This is the second in a trilogy of books by Heard, the first one being, *Is God Evident?*

The Dilemma of the Idealist, by David Bryn-Jones; Macmillan; 278 pp.; \$3.

This is a timely, discerning, and sympathetic book which should help the idealist and the one who is often irked by him to understand each other. To be able to tolerate the "intolerable" is a minimum of democracy. To go beyond tolerance to understanding is to make democracy creative.

The author, professor of International Politics at Carleton College, was born and trained in the British Isles and reflects that background, as well as his American experience since 1920, in his writing.

They sought a Country, by Norman E. Nygaard; Longmans, Green and Co., New York, Toronto; pp. 211; \$2.50.

Torger Torgerson and Olaf Trygveson and their families recall to mind the days of immigration to America. You cannot help admiring these two families who are such close friends in Norway, then in America and to their timely death.

You realize the families that have struggled to settle this land. You sense the sturdy characters that have helped to make our States "United." You are aware that brotherhood can only be acquired as people strive to make it real. You have a feeling of discovery that all people were the product of God's creation and that brotherhood must prevail.

Such is the message that this book contains.

Olaf Hanson

Literature arrests the rapid flow of experience, holds it up for contemplation and understanding.—The Commission on Liberal Education.

The Light of the World, by Bobbs-Merrill, Indianapolis, Indiana; pp. 470; price \$3.95.

It has been many years since the religious book shelves have had placed upon them a full-sized and graphic story of the Life of Jesus. This book amply fills these dimensions. The story follows the beaten track of the Gospel narratives, mingling the four Gospel stories into a significant unity. It avoids all critical problems, but is written with a personal insight and spiritual appreciation of so high an order that repeatedly one discovers that some particular incident in the life of Jesus takes on deeper meanings than one usually discovers in a casual reading. The author, in other words, has delved deeply into the hidden depths of the spiritual experience of Jesus, and brought up fresh gems of truth.

The author of this book must be at heart a poet with deep spiritual insight. It is so compellingly written that even the indifferent mind will be quickened to vivid attention by a thoughtful reading of this really great story.

It was Jesus who once said to the crowd of people: "I am the Light of the World." "The simple, amazing words, so few, so unutterably profound, were followed by a silence and a stilling of all movement, as if that vast concourse of people were suddenly caught in a spell, every upturned face being seen as though held a moment in the wonder of an eternal awareness. Here, in Christ, was the reality behind all symbols, behind all the beauty of art, behind even the sun's radiance."

Charles M. Woodman

Quaker Service in Modern War, Spain and France 1939-1940, by Howard E. Kershner, Prentice Hall, \$3.00.

The subtitle indicates that this book deals more nearly with the work of relief done in Spain and France for Spanish refugees in 1939-40 under the direction of the author. This reviewer believes that this book is somewhat mistitled. However, it is interestingly written and presents a broad picture of the relief work from the point of view of administration and the solving of technical problems dealing with governments and the various countries involved. It does not profess to be a dramatic statement of the kind of difficulties of individuals usually listed as human interest stories arising in relief situations. This reviewer, having spent some time in the field doing relief work after World War II, finds that many of the problems faced are essentially the same as he experienced. He likewise finds that the author's point of view is often inclined to be in terms of admin-

istration rather than in terms of the field and the individuals who are dealing with the persons in need. This difficulty probably can never be completely overcome. It has been resolved to a large extent probably by Quakers in the sense of dedication that prevails on the part of those in administrative offices as well as in those who are serving on the field itself. This book is a worthwhile addition to the history of Friends relief work in various parts of the world during the past several years.

WM. MERTON SCOTT

White Witch Doctor, Louise A. Stinetorf, Westminster Press, 1950, \$3.00.

An Indiana Friend and a graduate of Earlham College, Louise Stinetorf served as a missionary-teacher at Ramallah under the Five Years Meeting Board of Missions in 1929. She does not write of Palestine, however, but of Africa, a land she came to know through childhood visits and later vacations spent there. *White Witch Doctor* is a novel based on fact—not the facts of actual personalities or incidents, but the facts of spirit and atmosphere, loves and hates. Louise Stinetorf's heroine, Ellen Burton is not an autobiographical figure, except perhaps for her love of Africa and her ability to understand its people.

This is not a "Quaker Book." I doubt if one could find many Quaker traits in it, unless an ability to take each individual — black or white, French or American or African pygmy—as an individual is Quakerish.

It is an easily read book, exciting and adventurous. A mid-fortyish lady's determination to save souls and bodies in the Congo makes good reading because that lady is of considerable courage, sharp wit, extreme independence and, not least, a critical nature. Her involuntary prayer during moments (and there are many) of stress, "God, our Father, please let that plagued thing come out all right," illustrates a bit the practical piety that was hers. Though not a very conventional missionary story, Miss Stinetorf's book may turn a number of young minds to the challenge of the mission field.

ELEANOR ZELLIOT

What Do You Think? by Anna Pettit Broomell, Harper and Brothers, \$2.50, 203 pp.

This book is a choice find for workers with young people of high school age and somewhat younger. It is a relatively new form of didactics as it combines interesting stories with teaching. The stories are taken from East Indian folklore and, as the story proceeds, questions of ethical import are raised in unusually interesting fashion.

A VETERAN SPEAKS

The following letter emphasizes the point of individual responsibility. It was written by a young veteran who has recently died. We quote the letter from *The News-Letter of Baltimore Monthly Meeting, Stony Run*.

"My name is John Crown. I am a paraplegic at Halloran General Hospital. My physical wounds are very small in comparison with my spiritual wounds. I have come back from death to a world that I no longer care for. I, who have been engaged in the great struggle to save the world from tyranny and having seen my comrades die for this cause, can now find no peace in the world or in my country. Having lived close to death for two years, the reasons why there is no peace seem infinitesimally flimsy. Russia wants the Dardanelles. Yugoslavia wants Trieste, the Moslems want India, labor wants more wages, capital wants more profit, Smith wants to pass the car in front of him, Junior wants more spending money. To these, I say, 'Is it necessary to kill and cripple human beings for these petty gains?'"

"Anyone who thinks a human body is so cheap that it can be traded for a tract of land, a piece of silver, or a few minutes of time should be forced to listen to the moans of the dying night and day for the rest of his life.

"All the troubles of the world originate in the common man. The selfish and greedy ways of nations are just the ways of each individual man multiplied a hundredfold. When the morals of the common man drop, so do the morals of the nation and of the world. As long as our individual morals remain at a low ebb, so will the morals of the world. Until each of us stops 'hogging the road' with his car, stops fighting over the seat on the bus, stops arguing over who is going to cut the grass, there will be no peace in the world. If man wishes peace again, he must return to the great commandment, 'Love thy neighbor as thyself for the love of God.'"

No leader of youth should be without this book. It is excitingly fresh and stimulating.

Eternal Values in Religion, by James Bissett Pratt (Macmillan, \$2), written by a leading religious psychologist, deals with man's quest for enduring values, such as the purpose of man on the earth, the discovery of spiritual value, and the Creator. Those who appreciate a psychological and philosophical approach to religious thought will find the book most rewarding.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For September 17—James, Leader in the Jerusalem Church

Acts 15:13-20, Galatians 2:9-12

In the list of brothers of Jesus, James is named first of the four, meaning probably that he was the oldest. It is generally supposed that Joseph, the father, died while Jesus was quite young, although he was living when Jesus was twelve and visited the temple in Jerusalem. According to Jewish custom James would therefore assume the position of head of the family when Jesus began his public ministry. There are indications of some family jealousy and misunderstanding because of the activities of Jesus. Not very much is known about the other brothers and sisters of Jesus, but James at least became reconciled to the Christian movement and was its leader in Jerusalem about twenty years after the crucifixion.

Among the post-crucifixion appearances of Jesus was an appearance to James. Was this the time of James' conversion to Christianity? Does it show a special concern of Jesus for his oldest brother, a feeling that he would be especially interested or sensitive to such a visitation?

Jerusalem was the most important center of Christianity for many years, and it is clear that the leaders of the church there were looked upon as having special authority. How James came to be head of the church we do not know. The traditions of Israel would of course favor a family succession after Jesus' death.

The Jerusalem church was the seat of conservatism and of sympathy with Judaism. It was from Jerusalem that the criticism of Paul came, and it was to Jerusalem that Paul took his case seeking for a more liberal ruling on Gentile entrance into the church. Events seem to indicate the judicious and careful nature of James. Although he was in complete accord with the more conservative point of view he insisted upon Paul and his party having a favorable hearing, and he was one of the spokesmen in arriving at the conciliatory decision which was reached by the conference. Josephus reports in his history that James was known among his associates as "The Just." Such records as we have seem to indicate this is a proper title for him.

The epistle which bears the name of James is an interesting addition to the New Testament, one for which we may be thankful. It is a practical admonition to the church to remember that

what people do is as important as what they believe. The tremendous emphasis of the church upon belief has sometimes dwarfed the emphasis upon behavior. Religion is in constant danger of assuming that we are saved by words or by creeds or by professions. James gives the sage advice, "Be ye doers of the word, and not hearers only." Works are not a substitute for faith, says James, but they are an evidence of faith. If you say to a hungry man, "be fed," but do not give him any food, you have not helped him solve his problem. You are not less devout because you are practical. In fact the real depth and value of your faith is measured by what it constrains you to do, not by what it constrains you to believe. Show me your faith without works and I will show you my faith by my works, says James.

These are very worth while suggestions, and very much in keeping with the spirit of Jesus own teaching. Perhaps James did understand Jesus very well, and in spite of differences in emphasis, was close to the heart of the Gospel.

Questions:

1. Why are family misunderstandings so prevalent? Can you account for the differences between James and Jesus?
2. What is your opinion of the decision of the Jerusalem conference? Did it go too far, either toward Judaism or toward a liberal attitude toward the Gentiles?

For September 24—Paul, World Evangelist

Acts 26:9-20

Paul is too great to be interpreted in a few words. He could occupy our time in any one of several ways. We might speak of him as a theologian; for he has done more than any other single person to set the pattern of Christian thought for two thousand years. Hundreds of volumes have been written about his theology alone. We might also talk of him as an organizer of churches. For the pattern of Christianity was greatly influenced by his missionary churches. He was the experimenter who tested out the Gospel in strange places and helped develop the institution of the church. We might talk of him as evangelist and missionary. Few men have given themselves and their lives more wholly to the spreading of the Gospel than did Paul. He was fearless, intrepid, tireless and determined in his

preaching, and has left an inspiring heritage to the church.

This review does not exhaust the material on Paul at all. He has been called the world's greatest letter writer. His writing is not in great volume, as writings go, but for abiding influence, profound significance, enduring importance, it is almost unmatched.

The important aspect of the lesson for today, as the text reveals, is the story of Paul's conversion. According to his own testimony he was doing what he truly thought to be right in persecuting those who followed the Man from Nazareth. He does not spare himself in telling of his behavior. It is evident that this was not a simple hostility to Christianity; it was vehement, bitter hatred of the sect and all it stood for.

Vehemence is sometimes an evidence of inner weakness and uncertainty. Preachers are sometimes accused of raising their voices as their arguments become thinner. The louder men shout the more likely it is that they are inwardly unsure and insecure. Truth can afford to be serene but half-truth always has to make noisy affirmation of its position. The very violence of Paul's actions were probably the first sign of his own wavering allegiance to Judaism. Doubt he could not endure, and so he increased his actions in a vain effort to convince himself.

The transformation from persecutor to Apostle is passed over in few words in the New Testament, although it is noted that fourteen years elapsed between the Damascus experience and the appearance of the new Paul. Sholem Asch may have overdone the story of these years, but he at least tries to imagine what such a transformation cost in mental and emotional suffering.

We pick up the story many years later in the book of Acts. It has become the most important event in Paul's life, and is the key to his whole behavior. Agrippa has given the Apostle an opportunity to speak for himself, and he tells this story to the King to explain his present conduct. His simple explanation was, "I was not disobedient to the heavenly vision." What he had done since was result and aftermath. And the heart of his message was, so he says, that men should repent and turn to God, and do works worthy of repentance.

Questions:

1. Was Paul's experience on the Damascus road a very unusual one, or is it typical of human experience?
2. What is meant by "obedience to the heavenly vision"? Do men have such visions now?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

Stanley and Marie Hamilton directed Camp Ill-Ind-O, held August 6-13 at Quaker Haven. Eighteen young Friends attended with "Facing a Changing World" as their theme. Dick and Wilberta Eastman acted as coordinators.

Warder Cadbury, recent graduate of Haverford College, and a graduate student at Yale University, has accepted a position as Instructor in Religion and Philosophy at Earlham College for the coming academic year.

George Scherer, Professor of Chemistry at Earlham College and Pastor of Centerville Friends Meeting, has been at Harvard University this summer studying the field of science in general education. While in the east he visited meetings at Portland, Maine; Worcester, Mass.; and at Cambridge.

Marjorie Brightup, director of Student Promotion at William Penn College, has been appointed to the position of Student Work Coordinator. An intensive work program is in operation which makes it possible for over fifty percent of the students to work for a sizable share of their college expense.

Clarence Pickett will be the leader of the 33rd Annual Pastor's Conference held in Hartford, Connecticut, September 12th and 13th. The general theme is "Searching for the Heart of Humanity." This conference, sponsored by the Hartford Seminary Foundation and the Pastoral Union, is attended by ministers of various denominations.

J. Theodore Peters, a graduate of Friendsville Academy and Earlham College, became Headmaster of Friends' Select School in Philadelphia recently. Before assuming his new position, Theodore Peters taught at Nebraska Central College, Pennsylvania State College, Friends' Select School and Overbrook High School in Philadelphia.

A village for homeless German youth is to be located in the industrial Ruhr Valley, reported John Hobart, AFSC staff member who is to set up the administrative pattern for the establishment of such a youth village. One building, an old castle, is already in operation with about one hundred twenty young people staying there. Training there, John Hobart said, seems to be good both technically and morally. The purpose of the village is to provide education and work opportunities for

the wandering youth in Germany, many of whom are refugees from the Eastern zone.

Olaf Hanson, Director of Children's Work of the Board on Christian Education of the Five Years Meeting, attended the Children's Workers' Conference held just prior to the World Convention on Christian Education at Toronto, Canada. The World Convention, in its 13th annual meeting, brought more than five thousand Christian teachers and leaders from sixty-one nations to Toronto.

Rita Bedwell, assistant director of the AFSC Indian Center in Los Angeles, reported to the AFSC that the work at the Indian Center is growing rapidly. The center was recently moved to larger quarters, with Indians helping to move and decorate. One of the most important parts of the work with the Indians in the Pacific Southwest is the child visitation program, she said. Indian children are brought from their reservation for a two-week visit with Friends in Los Angeles, a rare and exciting experience for them.

David E. Henley, Professor of Sociology and Economics at Earlham College, is working on the problem of migrant farm labor for the Minnesota Council of Churches this summer. He writes of this research, "... we have had to go into the basic changes taking place in farm life and operation. Machinery, technology, capital and credit, commerce—these are the keynotes of the leading changes in agriculture; and all of these affect profoundly the outlook for farm labor. It is interesting to find Minnesota and Wisconsin waking up to the problem, and following the lead of New York, New Jersey and California."

James Furbay, upon request by the American section of the Friends World Committee, is producing a film entitled "Preview of Fifty-Two." During his recent visit in England, he took pictures of such historical spots known to Quakers as John Woolman's grave in York, places of interest in the Fell country of Northwest England, Pendle Hill, Swarthmore Hall, Fenny Drayton, Brigflatts, a Friends Meetinghouse built in 1685, and the "Quaker cell" in Lancaster prison. Two copies of the film, upon its completion, will circulate to Friends meetings both in this country and abroad. The purpose of the film is to

give information about the World Conference of 1952 in relation to the tercentenary anniversary of the Friends movement in England.

Friendly Fellowship

ACKWORTH, IOWA — Ackworth Quarterly Meeting was held August 12-13, at the one-time Ackworth Academy, now a meetinghouse. Glenwood Stanley, who is leaving the Quarterly Meeting, spoke on Saturday morning. Anna Alberly gave the Sunday morning message, speaking on the challenge for cooperation and understanding for all groups. The young people, as customary, conducted the afternoon services. The Quarterly Meeting received good attendance and interest.

BETHEL FRIENDS CHURCH, INDIANA — Bethel men were hosts to the men of Fairmount Quarterly Meeting at an Extension Movement evening August 7. The local group, whose officers are Milburn Wood and James Mendenhall, provided a weiner roast. Luther Addington of South Marion Friends brought the evening message. Chorus singing was led by Lewis May and special numbers were provided by a guest trio from Marion. Harry Wood, Chairman of the Fairmount Men's Extension Movement, was in charge of the business meeting. Sixty-nine members and eight visitors were present.

DENVER, COLORADO — Penn Quarterly Meeting met at Denver, August 12, 1950. There was good attendance, including five visitors from Hiawatha Meeting in Nebraska. Evalena Macy gave a Ministry and Oversight talk. Lyman Platt, in his morning message, spoke of the different types of spiritual gifts. Reports were given concerning the Boulder School of Missions and the 25th anniversary program at Palmer Lake. All three members of Penn Quarterly Meeting reported improvements in their churches or parsonages. Lynn Hinshaw reported on the Youth Conference, in session at the time.

PLEASANT GROVE MEETING, ILLINOIS — The Western Church Men's organization has rented twenty-nine acres, the proceeds from which will be used in adding rooms to the meetinghouse. Another building project has been taken up by the Missionary Society, which will put water under pressure and install a

bathroom in the parsonage. The pastor and the men of the church are doing the labor. Orville Fisher has accepted the call to remain with the meeting for another year.

WINCHESTER, INDIANA — Winchester Quarterly Meeting was held August 19 at Winchester, Indiana. Laura Feters was in charge of devotions; Margaret Collins led the singing. The message was brought by Harry Reece, who spoke from the scripture, "Let your light so shine before men that they may see your good works." The light must be in your own soul, or it will not shine, he said. Several visiting friends were in attendance.

In the Larger Circle

Disapproval of the proposed government-sponsored loan to Spain has been voiced by Dr. Walter W. Van Kirk, an executive officer of the Federal Council of Churches. He criticized the proposed loan as a "serious diplomatic blunder," one which would imply political endorsement of the Franco regime, a regime which "denies those basic civil and religious rights and freedoms cherished by all men of goodwill."

A joint statement by Jewish, Protestant and Roman Catholic leaders issued early in August declared aggressive policies and actual aggression such as has embroiled Korea in war constitute the "greatest menace to world peace," and urged support of a five-point program requiring renunciation of the use of war and loyal adherence to the obligations of the United Nations charter. The leaders termed the Stockholm Appeal, calling for outlawry of the atomic bomb, "spurious" and "camouflage," a communist attempt to confuse well-meaning people and to conceal aggressive policies of the Russian state. The statement was the first on an international issue to bear the joint signatures of leaders of the three major faiths in the United States since the end of the Second World War.

In St. Louis, Missouri, leaders of the Protestant, Roman Catholic and Jewish faiths expressed support of the city's efforts to end segregation at community swimming pools. Disturbances have been daily occurrences since the pools were opened to Negroes by court order, and use of the pools has lessened greatly. The religious leaders called upon citizens to recognize the court order, and to show to the other peoples of the world how American democracy works at home.

IN MEMORIAM JOHN HENRY HADLEY

John Henry Hadley, son of Thomas L. and Sarah Macy Hadley, was born near Mooresville, Indiana, on February 28, 1864. He was one of fourteen children, twelve of whom lived to mature manhood and womanhood. All, together with his parents, preceded him in death.

On July 26, 1892, John Hadley and Martha Marshall were united in marriage at the home of her parents, William and Caroline Lancaster Marshall, at Glenwood, Iowa. During their fifty-eight years of wedded life, their interests have been mutual. They were teachers together at the Le Grand and New Providence Academies, and he taught in the Richland High School, where he was superintendent during the last three years that he taught.

He was recorded a minister of the gospel in his college days, and was graduated from Penn College in 1891. He was active in the ministry continuously for fifty-seven years, and his ministry carried him into Iowa, Nebraska, Oregon, Alaska, and Canada. He will be greatly missed, and especially in Iowa Yearly Meeting of Friends will the lack of his presence and counsel be felt. He was a member of the Penn College Board for several years.

Among other pastorates, he served as pastor at New Providence, Honey Creek, Stanford, Greenville, Woolson, Richland, and Le Grand with his good wife, who is also a minister.

He died Friday morning, August 4, 1950, at the age of eighty-six years. A lingering illness had gradually weakened him to the last, though he sometimes supplied pulpits after his retirement January 1, 1946, until within a few months of his death.

He is survived by his widow and their three children, J. Paul Hadley of New Providence, Iowa; W. Bruce Hadley of Omaha, Nebraska; and Jeanette Hadley, of Washington, D. C. There are also six grandchildren and three great grandchildren.

Funeral services were held both at New Providence and Le Grand on Monday, August 7. He was laid to rest in the beautiful cemetery at Le Grand, in the community where he had spent so many happy years among students in the Academy.

Kenneth Eichenberger was in charge of the two funeral services, assisted at New Providence by Guilford Street and at Le Grand by Lewis Savage.

POETRY CONTRIBUTOR

SHEILA STINSON—Box 144, Route 15, Cincinnati 15, Ohio.

BIRTHS

BAILEY—To Lloyd and Mary Margaret Bailey, a son, Thomas Raymond, July 10, at Alexandria.

FAIRLEY—To C. Vincent and Delma Dwyer Fairley, a daughter, Alice Desire, on August 1 at Leesburg, Ohio.

SPARKS—To Lloyd and Alice Ratcliff Sparks, a daughter, Mary Ann, on June 26, at Lynnville, Iowa.

MARRIAGES

CAMPBELL-SNYDER — Lois Snyder, daughter of Mr. and Mrs. Glen Snyder of Amboy, Indiana, and member of Amboy Friends, to Loyal Campbell of Lebanon, on August 6 at the Amboy Friends Church, Logan Smith officiating.

FREI-REPLOGLE — Cordis Replogle, daughter of Delbert and Ruth Replogle of Ridgewood Meeting, to William Frei, during the week of New York Yearly Meeting, at Silver Bay, New York, after the manner of Friends.

FISCHER-MORRIS — Marjorie Morris of Sand Creek Meeting, to Henry Fischer of Columbus, on December 26, at the Azalia Friends Church, Marshall Tolle, minister.

MOTT-PATTERSON — Cherry Ruth Patterson, daughter of Harold and Louisa Ellis Patterson of Carlisle, Iowa, and member of Middle River Friends Meeting, to Phillip Duane Mott, also of Carlisle, on August 13 at Middle River Church, Henry M. Vore officiating.

NEWSOM-KETCHUM—Wilma Ketchum of Hope to Joel Newsom of the Sand Creek Meeting, Elizabethtown, Indiana, on May 28, at the Petersville Methodist Church.

RANDALL-MYRICK — Dorothy Myrick, daughter of Raymond (deceased) and Marguerite Doan Myrick, to Stephen A. Randall, of Bolton, Mass., on July 7, in the bride's home at Whiting, Indiana, after the manner of Friends. The wedding was under the supervision of Chicago Monthly Meeting of Friends.

TERPSTRA-HARRIS—Ruth Elaine Harris, daughter of Jones and Anna Huston Harris of Lynnville, Iowa, to Arnold Terpstra, son of Arie Terpstra, on July 15, at the Mason City, Iowa, Methodist Episcopal parsonage.

GOLDEN WEDDING

William and Finis White Allee, of Lynnville, Iowa, observed their fiftieth wedding anniversary on July 30. Their children are Helen Gause, Lynnville; Claude Allee, Edna Perry, Silvis, Illinois; and Arthur Allee of Iowa City. William and Finis Allee are members of Lynnville Friends Meeting.

DEATHS

CALLISTER—John Henry Callister, on August 9, at Brooklyn, New York, aged sixty-seven years. He was a member of Brooklyn Meeting. He is survived by his widow, Jennie Cartland Callister, his son, Kenneth, and his grandson, Jeffrey.

HARRIS—Sylvia E. Harris, on June 14, at Northbranch, Kansas, aged seventy-six. The daughter of Zimri M. and Sarah Ann Hadley, of Northbranch, she was a lifelong member of Northbranch

Monthly Meeting. Since the death of her husband, William C. Harris in 1943, she made her home with her sister, Viola H. Cline, and her brother, J. Perry Hadley. She was especially interested and active in the W.C.T.U. and the Missionary Society. She is survived by two sisters, Viola Cline of Northbranch and Jennie Dillon of Stark, Kansas; and two brothers, J. Perry Hadley of Northbranch and Thomas Hadley of Madison, Wisconsin. Services were conducted by her pastor, Alden Pitts. Interment was at Northbranch Cemetery.

HENDERSON — Elam Henderson, on July 12, at Bangor Hospital, Maine, aged ninety-two. He was a minister of New England Yearly Meeting for forty-five years. In 1907-08, he and his wife, Elda, served in the mission field in Jamaica. He held pastorates in West Falmouth, Massachusetts, Toronto, Canada, and finally at East Vassalboro, Maine. He is survived by his widow, Elda, and his son, Herschel, of Hebron, Maine. The funeral was in charge of Arthur Jones. Interment was at East Vassalboro.

OVERMAN—Alice H. Overman, on July 30, at Noblesville, Indiana, aged sixty-eight years. She was the daughter of Thomas H. and Mary Holaday, born at Vermilion Grove, Illinois, and a graduate of Vermilion Academy with one year at Penn College. In 1905 she was united in marriage with Dayton R. Overman. In middle life she became a minister of the Gospel and continued in that service as ways opened. For many years she taught the large women's class in Carmel Sunday School. She is survived by her husband, three sons, one daughter, six grandchildren and one sister. Services were conducted by John Compton.

SWEET—Harry C. Sweet, August 4, at Glens Falls, New York, aged eighty-six. He was a lifelong member of the Society of Friends, a fine student of the Bible, and always a willing worker. He is survived by his wife, Bertha De Vol Sweet, one sister, Mary Orcutt of South Glens Falls and several nieces and nephews. Funeral services were in charge of Cecil Pearson and Robert Rumsey. Interment was in Friends Cemetery on Ridge Road.

TAKAHASHI — Shizu Takahashi, on June 4, in Berkeley, California. A native of Japan, she became a Christian in early life under the teaching and influence in the home of Gilbert Bowles. She later came to America and married Chiyokichi Takahashi. To them were born twelve children, and to these they gave great interest and pride in securing them a university education. No sacrifice was too great in order that their children might rank high as respected citizens in the community. She united with Berkeley Friends Meeting almost at its inception under the leadership of Rebecca Naylor, and remained a faithful Friend and devoted Christian until her death. Among her particular gifts were those of prayer and a zeal for missions, and her heart encompassed the world with its kindness. The crowded meetinghouse and many memorial tributes gave evidence of the respect and love in which she was held by her many friends—both Japanese and American. Her pastor, Howard W. Cope, conducted the service, and she was laid to rest in Sunset View Cemetery.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone RS. AS. 3-6170; Office TH 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

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Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 9112 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Kenwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October. First Day School at 10:00 a.m., Clerk, James Deane, 469 Bath Avenue, Long Branch, New Jersey.

SUGAR GROVE, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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